

The Brooklyn Jewish Center Review

RABBI LEVINTHAL ANSWERS
DR. EDWARD I. FENLON

THE TRUTH ABOUT THE NAZI
CLAIM OF A JEWISH OWNED
AMERICAN PRESS

SECRETARY WALLACE AND THE
JEWISH CHARACTER

INSPIRED IMMIGRANT

A PROGRAM FOR JEWISH
YOUTH

THE LITTLE JEWISH CEMETERY
ON THE BOWERY

REVIEW OF NEW BOOKS

THE NEWS OF THE MONTH

JUNE

1940

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Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls —

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With this issue of the REVIEW we close this season's activities. Publication
of the REVIEW and the WEEKLY BULLETIN will be resumed in September.

BROOKLYN JEWISH CENTER REVIEW

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No. 40

UNITE TO SURVIVE

THE catastrophe that has befallen the democracies of Europe, and which is now threatening the Western hemisphere, has given rise to speculation as to the causes that have brought it about. Theories are advanced, excuses are offered and, as might be expected, a reason given by one group is often diametrically opposed to that put forth by another group.

We are still too close to the events that are moving with such dizzy rapidity to properly evaluate the changes which the world has undergone since the advent of Hitler. The speed with which his armies are conquering or bringing under his sway most of the European countries leaves us confounded. The future historian will be in a much better position to pass calm judgment upon the circumstances that led to the present plight of the democracies.

Without anticipating this judgment, we believe that one of the weaknesses from which democracies suffered, and are still suffering, is the failure of the individual to submerge his own personal, party or class interests, to that of the country as a whole. Though professing a love for the country in which he resides, the average citizen of a democracy is never ready to translate such feeling into practical reality until the enemy is literally at the gate and all sacrifices are, to all intents and purposes, too late.

Fortunately for us here in blessed America, we are still in a position to learn from the mistakes of the democracies on the other side. In truth, the country is going through a period of awakening that is truly remarkable. But even in our land, class and party interests have not wholly disappeared. Despite the danger signal that is clearly visible, we see partisanship reigning supreme to the utter disregard of the best interests of the country. This or that act or plan is not judged by whether it will help our cause, but by

whether or not it will help our party in the coming November political struggle.

Coming closer to the Jewish scene, we find ourselves on the eve of the annual Zionist Convention to be held at Pittsburgh. The entry of Italy into the struggle has brought war closer to the Near East and Palestine. The future of that country and all that it means to the Jewish people is of serious concern to all of us—Zionists and non-Zionists alike.

The Zionist movement is facing a most critical situation. There is a likelihood that in the present emergency the direction of World Zionist activities will again have to be transferred to this country, as was the case in the previous World War. One would naturally expect that the best minds of the Zionist movement here would, at such a critical period, be wholly devoted to a discussion of the dangers that are facing us, and how to cope with them. But here, too, we find, to our deep chagrin, that we have not been able to rid ourselves of petty bickerings and personalities. Read the thousands of words printed about the problems of the convention, hear the numerous discussions at meetings, and you will realize how tragically unprepared we are to meet the needs of this crucial moment.

We fervently hope that despite the pre-convention blunders, the rank and file of Zionists assembled at the convention will have one and one thought only in mind—to promote the welfare of Palestine and the Zionist movement, and not to be swayed by the interests of any individual or group within the organization. —J. G.

SEMINARY HONORS RABBI LEVINTHAL

THE readers of the *Review* and the many friends of Rabbi Levinthal will rejoice in the new distinction that has come to him through the award by the Jewish

Theological Seminary of America of the honorary degree of Doctor of Divinity. Dr. Levinthal is the first rabbi in Brooklyn to have received such recognition, and is one of the very few rabbis in the country who have been the recipients of the highest honorary degree which the Seminary can bestow.

Rabbi Levinthal was graduated from the Seminary thirty years ago, in June 1910. Ten years later, June 1920, the degree of Doctor of Hebrew Literature (L.H.D.) was conferred upon him. This degree is awarded to Seminary graduates who have rendered special service in the field of Jewish scholarship. The thesis which Rabbi Levinthal presented to the faculty of the Seminary was on the subject: "The Jewish Law of Agency—with special reference to the Roman and English Common Law."

The late President of the Seminary, the sainted Dr. Cyrus Adler, often expressed his fond admiration for Dr. Levinthal, and his appreciation of our rabbi's fruitful labors in behalf of a rejuvenated Judaism in this country. One of the last official acts of Dr. Adler was to notify Rabbi Levinthal of the honor that was to come to him at this year's Commencement exercises. In his letter he wrote that the Seminary decision was adopted "to express their appreciation of your contribution to Jewish life and to the strengthening of Jewish faith in this country."

Rabbi Levinthal has every reason to be proud of the added distinction conferred upon him, and to feel happy in the thought that his thirty years of ministry have been properly evaluated by the outstanding institution of Jewish learning in America.

We, of the Brooklyn Jewish Center, extend our hearty congratulations to Rabbi Levinthal on this, the reaching of a new milestone in his career. We pray that he may be blessed with strength and vigor to continue to exert his great influence upon American Jewry for many years to come.

—J. G.

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

"בינינו לבין עזמיינו"

IT is most distressing to see how often anti-Jewish feeling is revealed in discussions that have no relationship at all with the Jewish people. The other day the newspapers reported an address which was delivered before a Catholic group by a teacher of philosophy at Brooklyn College, Dr. Edward I. Fenlon. The speaker made the astounding assertion that there was more religion in present day Germany than there is in the Allied countries — Britain and France. He urged a union of religious forces "in the future great battle of naturalism,"—which he certainly had a right to do—but in so doing he made an indirect attack upon the Jews in America that was wholly unwarranted, untrue, and unworthy of one who is supposed to be a student of philosophy. I took occasion to write to Dr. Fenlon, analyzing his statements, and I feel that since his address was so widely publicized, you may be interested in this reply. It follows:

Dear Doctor Fenlon:

I am writing to you this letter with reference to the report of the address that you delivered at the Communion Breakfast of the Holy Name Society at the Commodore Hotel on Sunday, June 9, as reported in the *New York Herald-Tribune*, the next morning, Monday, June 10. I assure you I do so not with any desire to be critical or to take issue with personal opinions expressed by others. We all have a right to our opinions, and it is my earnest conviction that we must respect each other's opinions.

Had you discussed religion in Germany and in the Allied countries alone, even though I might disagree with your views, I would hesitate to write to you my views. You did, however, bring into your discussion the subject of the Jews, and their relationship to religion. I regret exceedingly to state that your conclusions are based on wholly wrong premises, and that they therefore must tend to reflect to the disadvantage of your Jewish neighbors in this land.

You state, (quoting the report in the *New York Tribune*) "that the only

Jews who could be considered certainly to have religion were the Orthodox ones." This is a most unwarranted assertion, and unjustly slanders a large group of American Jews who are spiritually minded and wholly devoted to God and to God's Law but who happen to be members of the Reform or Conservative groups. I myself do not belong to the Reform group. My honored father has been Chief Rabbi of the Orthodox Jews in Philadelphia for the past fifty years. I was raised and reared in Orthodoxy. I have had my arguments with Reform Jews as to theological interpretation, but certainly I would never dare to question their religiosity.

If you had known, as I was privileged to know, such saintly religious souls as Dr. Kaufman Kohler, the late head of the Reform rabbinical seminary, the Hebrew Union College, or some of the leaders who are, thank God, alive and functioning in so many Reform pulpits, or lay leaders like Governor Lehman and Justice Irving Lehman, just to mention a few of the Reform group, you would understand how devotedly religious these Jews are.

The Jewish people have always had various sects in their religious life. Even during the second Commonwealth in Palestine, centuries before the Christian Era, we had our various religious groups and we have had them throughout the ages. But no one would dare to say that one of these groups was not religious and that only the other might be regarded as such. It would be just as slanderous for me to say that only Catholics were true Christians, and that all the Protestant and other groups of Christianity were not religious men.

Not content with this assertion, you go one step further, and in order to prove your thesis that evidently not many Jews would stand shoulder to shoulder "in the great battle of naturalism," you state as a fact "that the 1000 synagogues of the country can accommodate only 200,000 Jews at most, whereas Jews themselves estimated that there were 4,000,000

Jews in the country." And you go on to express the belief that the number of Jews in this country is even "very, very much greater than that."

I really cannot understand what you meant by that hint, that the number of Jews was "very, very much greater than that." Was it meant to frighten your hearers, and somehow to make them believe that we are hiding the real numbers of Jews in America, and that instead of the number you quote there must be 100,000,000 Jews in America?

There is such a thing as a United States census, and there are figures that speak far more eloquently than all conjectures. There is a study made by Doctor Linfield for the Bureau of the Census. These figures have not yet been released, but in the American Jewish Year Book, volume 41, you will find that in 1937, the number of Jews in the United States was 4,831,180. That evidently is not so far above the figure you mention that it should necessitate your hinting that the real number is so very, very much more than that.

But, putting aside that minor fact, I was interested to know where you got your figures that there are only 1,000 Jewish congregations in the United States. Here again figures speak louder than mere conjecture. The Statistical Bureau of the Synagogue Council of America, the reputation of which may be learned from the National Association of Statisticians of American Religious Bodies, has made a thorough study of actual organized, incorporated congregations. And, according to their final report, submitted to the United States Census Bureau in 1937, there were 3,700 congregations and 2,500 rabbis. Since 1937, I can assure you that many hundreds more congregations were organized.

According to these figures alone it would mean that each synagogue would cater to about 1,250 Jews, which is not at all an impossible situation. It may interest you to know that my synagogue, the Brooklyn Jewish Center, caters to 1,000 families, making a total of at least 6,000 Jews, and that at least another 2,000 families worship with us but are not registered as members.

But I want to compare this figure, which evidently you have offered to prove the irreligiosity of the American Jew, with the figures of your own, the Catholic church. According

to the 1939 official Catholic Directory, which is the source for the figures published in the World Almanac of 1940, there are 18,757 Catholic churches in the United States, and a total of 21,406,507 Catholics. Taking these figures roughly you will find that there is one Catholic church to the average of 1,130 Catholics, which makes it almost alike to the Jewish figures.

But there is one thing that you have to know. According to Jewish religious law you do not absolutely need a synagogue structure in order to pray. If a group is too poor or too small to erect a synagogue, any ten Jews may form a "minyan," and worship even in a private home. I can assure you that in the rural communities there are hundreds of little groups of Jews who worship in this fashion in the home of some pious Jew.

There is this one further fact that you ought to know. Nearly every charitable building today has a chapel for synagogue worship open to the public. These were not included in the list of 3,700 congregations mentioned above. Nearly every home for the aged, nearly every orphan asylum, particularly every Hebrew School (*Talmud Torah* or *Yeshivah*), has a large auditorium in which regular religious services are held not only on the Sabbath and holy days, but every day in the week.

Now If you take these figures into account you see how false is the impression that is left by the statement that you uttered. I take it that you did it unintentionally, but I can assure you that the statement slandered the whole American Jewry.

I do not even want to touch upon the main thesis of your address, namely, that there is more real religion in Nazi Germany today than there is in the Allied countries of Britain and France, though I should say that it is one of the deepest tragedies of our time that there are so many people like yourself who fail to see that the twin brothers, Communism and National Socialism, are the latest and worst totalitarian expressions of the very materialistic and naturalistic philosophy which you abhor. Worse than that, they neither heed the voice of their spiritual leader who has pointed out by special Encyclical these evils that lead the world astray, (whereas no such warning voice has been raised against the "irreligion" of France and Great Britain), nor are

INSPIRED IMMIGRANT

By DR. FRANK KINGDON

This is a speech delivered by Dr. Kingdon broadcast from Station WOR on May 7.

If you and I had been in the Chamber of the New York City Council two years ago we would have seen the leader of the majority rise to his feet to address the chair, and before he had spoken half a dozen sentences we would have known that he was no ordinary man. There was a dignity about him that made him a striking figure in any place, but we

they willing to believe good Catholics in Germany, such as the Bishops who have expressed themselves in many pastorals, or competent priests such as Father Friedrich Muckermann, S.J., who explains National Socialism (a philosophy which now attempts to sweep the world) as an apostasy from Catholicism and as a "mystery of iniquity." (cf. *The Tablet*, London January 13, 1940, p. 30).

It is the Nazis' open boast that the new "pagan" or naturalistic, i.e., National Socialist order, is now going to supplant the moribund Christian order. Nazi literature abounds in attacks on Christianity, and its persecution of the Jews is primarily due to the fact that Judaism is the root of Christianity, so that the Nazi-appointed Reich Bishop Mueller rewrote the German Bible by eliminating the entire Old Testament and changing the message of Mercy and Charity in the Sermon on the Mount.

It would, therefore, seem that the lack of religious fervor, as well as widespread indifference to the practice of the Christian faith in France and Great Britain, while deplorable, is in no way comparable to the anti-Christian movement of National Socialism. It is as diabolical in motive as Communism. There is no doubt in my mind, and in the mind of any one familiar with the facts, that it will not be very long, once the Nazis can continue their efforts, interrupted by the war, before the condition of Christianity in Germany (which you now find "not so bad") will have become as bad, or worse than the condition of religion in Communist Russia. I could refer you to the writings and

would have been convinced of the full magnitude of him when we began to follow his words. His mind was as logical as a mathematician's, and he was extraordinarily articulate, yet he had the rare power of presenting his argument in simple words that all his hearers could understand without his simplicity ever becoming an excuse for superficiality. He marshalled the resources of a powerful and trained intelligence in language that never slurred his ideas or concealed them.

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statements of Pope Pius XI and Pius XII. You will find that the views of these two learned Pontiffs are diametrically opposed to your own views.

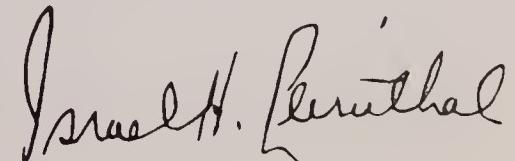
To summarize, I think I can leave the justice of your thesis to the judgment of the thinking elements among all the religious groups of our country. I feel, however, that as a Rabbi in Israel I would be derelict in my duty if I did not enlighten you with the true facts as they relate to the Jewish people, facts which, as a teacher of philosophy, it was your duty to verify before uttering in public.

I sincerely hope that you will try to correct the bad impression which your wrong statements have undoubtedly made upon the 500 listeners of your address and the thousands of others who read the published report of the address in the daily newspapers.

Very sincerely yours,
ISRAEL H. LEVINTHAL
June 19, 1940

What can we expect of inadequately informed masses when supposedly intellectual leaders give expression to such prejudice? What hope is there for good will and brotherhood when men, in the very name of religion, are willing to slander and villify their fellowmen?

Verily, we may say, "O Religion, what crimes are committed in thy name!"



He was an honest man, honest in the deepest sense. He was honest with himself and honest in his speech, too honest for claptrap or the cheap devices of political hypocrisy. He gave the impression of being a big man and the magic of greatness was on his tongue.

As we looked at him we would have seen that his face was scarred with white lines where old wounds had once cut the flesh. And the story behind those lines is our introduction to him.

Suppose we transfer ourselves back to the year 1905. We are standing outside a mill in the city of Minsk on the border-line between Russia and Poland, a city with a long and troubled history, but now in 1905 a part of the Russia of the Czars. All over Russia on this day the workers are rising in a general strike to protest against their conditions and to petition the Czar for a redress of grievances. The mill outside which we are standing is a steel mill and the ground at our feet is covered with snow. The workers are swarming about us, and on a little platform addressing them is a young man hardly more than a boy. Suddenly through the crowd runs the warning cry: "The Cossacks!" Into the crowd they ride, swinging their knotted whips. The young speaker is struck across the face, and falls to the ground unconscious. Hours later he regains enough consciousness to crawl to a lighted house. An old man opens the door, but when he sees the slashed and bloody face of the young man he screams and runs in fright. At last, the poor boy finds a woman able to control her fears long enough to bandage him in her rough way. But she cannot give him refuge. The Cossacks are out for the strike leaders, and she dare not defy them. So he stumbles into the darkness, and through it until he finds what seems to be a shelter. In his exhaustion, he collapses into it. The next morning a searching party finds him asleep in a pig-sty. They have trailed him by the blood on the snow. The white lines on the face of the leader of the majority in the New York City Council are the evidence that the Cossack's whips, the scars of political tyranny, have left their permanent mark on the man we see.

The story of his life from that terrible day was one of a double search, for learning and for freedom. A sci-

entist of his native city took a liking to the boy and led him into the ways of books. With insatiable eagerness the young man read all that was put before him. Text-books were supplemented with Pushkin, Turgenev, Dostoevski and Tolstoi. Thus he learned the ways of life throughout the land into which he had been born. From abroad came pamphlets smuggled in and printed on thin paper that could be swallowed if the police broke in. These introduced him to the wider fields of political philosophy, and made him acquainted with the practices of the lands beyond his own.

While still in his teens he gathered little groups of people into secret rooms where he taught them how to read and to work with figures, while he discussed with them the political issues of their times. When he was thrown into prison he carried on his teaching, helping his fellow-prisoners to find their ways into the elementary mysteries of reading and arithmetic. It is a temptation to try and tell about the strange, almost fantastic, life of the political prisoners of old Russia. They were allowed to meet and converse. Thus the younger prisoners could talk with the older, and prison terms became regular courses in the conditions of the country and the revolutionary techniques needed to improve them. Personal relationships were established among the prisoners that bound them together for ever afterward, and made the concerted actions of later days possible. Within the prison themselves, joint actions were often planned, and the ingenuity of the political prisoners forced a sort of special treatment for them that became a tradition in all the penal institutions. But these are all phases of another life, and do not touch this story except as they illuminate the experiences of the man of whom we are speaking.

In and out of prison, organizing his people, speaking and agitating, by the time he was twenty-one he had matured from a boy into a recognized leader of the movement for emancipation from tyranny. His was a hazardous life. He would assume some disguise, enter a city, attend a meeting, and before dawn he would be up and away before the police should search suspected places for him. Late meetings, prison life, ceaseless speech-making and narrow escapes broke down his health, and left him with a



Dr. Frank Kingdon

tendency to illness that he never completely overcame. Years later, when he was fully established in the United States, he would still awake in the night terrified by some nightmare of discovery and betrayal.

It was on Thanksgiving Day in 1908 that he arrived at Ellis Island. He came literally empty-handed, carrying on his arm a basket with a shawl drawn tightly over it but nothing inside it. Two brothers were already here, so he found a quick welcome. His face was known among his own people, and almost immediately, this twenty-three-year-old boy was in demand as an orator. He travelled far and wide over the continent to tell his story. As he once said: "I'm a very lucky man. You know, in the very first year of my coming here, I discovered that New York was not the whole United States." To eager crowds he carried the story of the underground movement against the Czar, and as they listened they did their bit to help the cause that in less than ten years was to overthrow the Russian throne.

Captivated by the American scene, he became a profound student of our history, and set for himself the task of making our way of life more real
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THE TRUTH ABOUT THE NAZI CLAIM OF A JEWISH OWNED AMERICAN PRESS

"THE American Press," a recent German broadcast, addressed chiefly to the American listeners, announced in positive terms, "shows little sympathy for the German case. This is due to the well known fact that the American newspapers are in the hands of Jews and exclusively written by them."

Like every official as well as unofficial German utterance since the Nazis came to power this is a lie uttered with the calm assurance and certainty of an axiom.

It would be a sheer waste of time to enter into any argument with the willful utterers of this and a thousand other brazen lies designed to inflame the passions of the ignorant and the naturally-depraved. It would be useless if it weren't for the millions of American listeners and readers of this and similar statements who generally are but poorly informed, or entirely misinformed, and, thus ready to believe such falsehoods. So let us see what are the facts.

Speaking before the Williamstown Institute of Politics on August 30, 1939, Arthur Robb, editor of *Editor and Publisher*, said: "One of the questions I am frequently asked, or rather compelled to refute when it comes to an assertion, is that the press of the United States is dominated by Jews. There are 1,900 English language dailies in the U. S. owned by 1,700 proprietors, with about 39 million circulation. Of these only 15 are of the Jewish race or faith, while outside of New York or Philadelphia there is not a single daily published or owned by a Jew. There is not a single Jewish officer or director of any of the three major news services, although the late Adolph S. Ochs, of *The New York Times*, performed distinguished service for American journalism during his thirty-five years' continuous service for American journalism as a director of the Associated Press. Less than 10 Jews are listed as editors or managing editors of daily newspapers, advertising managers or circulation managers."

Of the 1,900 dailies listed by Mr. Robb, 1,300 are served by the Associated Press (which also furnishes its

By HAROLD BERMAN

service to about fifty more newspapers in European and Latin American countries), and the rest by either the United Press, a Scripps-Howard enterprise, and the International News, a Hearst adjunct. This has been confirmed by an exhaustive study of the American press conducted by the staff of *Fortune* magazine, which extended its investigation to the weekly and monthly publications. This survey lists the leading publishers of popular weekly and monthly magazines whose circulation run into many millions, and are read by the average literate Americans. The Curtis Publishing Co., publisher of the *Saturday Evening Post*, *Ladies Home Journal* and *The Country Gentleman*, Macfadden Publications, publishers of *Liberty*, *True Story*, *Photoplay*, *Physical Culture* and many other magazines, the Crowell Publishing Co., publisher of *Collier's*, *The American Magazine* and *Women's Home Companion*, the Hearst organization, issuing dailies, weeklies and monthlies, McCall's, publishers of the monthly known by that name and *Red Book*. None of these firms are controlled by members of the Jewish race, or even associated with Jews.

To be more specific, we shall enumerate those of the dailies published in American cities which are owned or managed by Jews. Among them we will find only a few that have a considerable circulation, or exert an important influence. Among these, the newspaper that leaps to one's mind quite automatically is *The New York Times*, which, despite its many flaws and shortcomings, is in a class by itself because of its completeness and news carriage. Next one would think of the *New York Post*, which during the past seven years, has emerged from its century-old literary exclusiveness, and developed into a popular organ. It is now owned by George Backer.

These are the only dailies Jewish-owned or Jewish-controlled in the American metropolis. Once on a time, we had *The World*, morning and evening, two lively and influential

newspapers owned by the late Joseph Pulitzer, a Jew by birth if not by faith and adherence. These are however now but a tradition, since their acquisition by Scripps-Howard. In Philadelphia there is the *Record*, published by J. David Stern, and *The Inquirer*, published by the notorious racing magnate, "Moe" Annenberg. Chattanooga has *The Times* owned by the Ochs of the *New York Times*, and Camden, New Jersey, *The Record*, published by the Philadelphia Stern, and St. Louis has *The Post-Despatch* published by a grandson of Joseph Pulitzer. Once upon a time the *Omaha (Neb.) Bee*, founded by the Bohemian-Jewish veteran of the Civil War, Col. Edward Rosewater, and continued by his son, Victor, could have been described as Jewish-owned. But *The Bee* has since been sold to a non-Jewish corporation and so is now free from that taint. And this, with perhaps one or two insignificant omissions that might have escaped the writer, just about exhausts the list of the Jewish-owned American press, with its insidious power to mould the opinion of the one-hundred-and-thirty-million Americans so that Jews may control the world and all the goodness therein.

The accusation a Jewish press has always been a favorite weapon in the hands of the German anti-Semites, though as a matter of course, it never gained the vogue or the potency it has obtained since the coming to power of the forces of evil and falsehood in Germany, and since the radio has become such an aid in the dissemination of good as of evil. In 1930, two years before the Nazi terror descended upon the world but, much after the seeds of hatred and envy had already taken root in the German soil, a certain Anton Ritter published a book entitled "The Press as the Power Instrument of the Jew" *Die Presse als Machtmittel Judentums*. Appropriately enough the book was published in Munich, the Holy City of Nazism. The first chapter begins: "Alongside of the Stock Exchange

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SECRETARY WALLACE AND THE JEWISH CHARACTER

The following is an address delivered by Secretary of Agriculture Henry A. Wallace before the Women's Division of the Jewish Educational Association, New York City, on May 20, 1940.

DEBORAH, a mighty warrior and prophetess, sang of her victory over Sisera. After telling of the desolation of the land, she said, "I, Deborah, a mother in Israel arose." The tradition of the Mothers in Israel has been a mighty one. Rebekah, the mother of Jacob and Esau—Rachel, the Mother of Joseph—Jochabell the Mother of Moses, Aaron and Miriam—Hannah who dedicated Samuel to the Lord from the very moment he was born—Naomi the perfect mother-in-law—the Shulamite who inspired the Song of Solomon—Esther, the Queen who remembered—the unnamed woman of Proverbs whose price was above rubies—Elizabeth the Mother of John the Baptist—Mary the Mother of Jesus. The tradition of the Jewish mother is an ancient one. Always she has aspired for her sons and for her people. In time of trouble she has been a tower of strength and resourcefulness.

I asked an outstanding Jewish professor in one of the leading universities of the United States, "Do you really think the Jews by heredity are any smarter than other Americans?" He said, "No." I asked then "How does it happen that the Jews, forming less than 4 per cent of our population, makes such an extraordinary record in the learned professions, especially in the law?"

"Family tradition" was the reply. Both the Jewish father and mother, but especially the mother, live with their children day by day and urge them on in the competitive game of life. The mothers in Israel several thousand of years ago learned the arts of family training in a way which has produced results throughout the ages. Love and discipline have been shrewdly mixed and untiringly exerted. The Book of Proverbs has in it the distilled essence of this ancient family wisdom. Thrift, discretion, temperance, hard work, canniness, and

respect for the Torah. It is no accident that both the Jews and the Scotch have gone so largely to the books of David and Solomon for inspiration in the conduct of their personal lives. Both have gone forth from their native land to be formidable competitors over the entire world. Both have their *schlemihls*, their failures, but both by virtue of their family traditions have achieved successes greater than would have been expected from the standpoint of heredity alone.

* * *

My purpose in coming here today was to discuss the traditions of the fathers in Israel even more than those of the mothers. The Christians of this land share with the Jews the tradition of the prophets. This tradition, it seems to me, is fundamental to American democracy, both political and economic. The prophets were either talking on behalf of people suffering injustice or they were warning of trouble ahead. They felt so passionately the trend of events that they discerned the outline of events that would be, should be, or could be brought to pass. Therefore they said, "Thus said the Lord."

As distinguished from the kings and the priests, most of the prophets were progressive in religious, political, and economic matters. They looked to the future rather than the past. One of the magnificent things about the Bible is that it preserves so faithfully the insurgent spirit of the prophets. It is the spirit of a new world—a growing world. All religions in their steadfast worship of the past tend to be over-conservative. The Jewish and Christian religions, therefore, in carefully preserving the message of the prophets, have preserved the growth spirit which is vital to the health of all religion.

The job of the prophets is to pour new wine into the priests' old bottles and if the old bottles break to make new bottles. The clash of priest and prophet is most vividly emphasized in the seventh chapter of Amos, which translated into sidewalk English, says—Amaziah, the priest, got sore at Amos and told him to shut up and go

home. Amaziah didn't want any Bolsheviks like Amos around his set-up. Swiftly Amos replied, and I hesitate to put his reply into modern English. It is fairly plain as it stands:

"Therefore thus said the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land."

Amos preached economic justice and the people in the court and synagogue could not take it.

They did not like it when he said, "I hear this, oh ye, that swallow up the needy, even to make the poor of the land to fail, saying when will the new moon be gone that we may sell corn and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea and sell the refuse of the wheat . . . Shall not the land tremble for this?"

No wonder the priest Amaziah, the guardian of the status quo, complained to King Jeroban concerning Amos, saying, "The land is not able to bear all his words."

Amaziah thought Amos was a kept prophet and suggested that he go home to Judah to eat his bread. This hint that he was on the payroll of the priestly hierarchy of Judah angered Amos and he blasted forth a terrific malediction, beginning, "I was no prophet, neither was I a prophet's son; but I was an herdman, . . . and the Lord took me as I followed the flocks and the Lord said unto me, Go, prophesy unto my people Israel."

I speak of the battle of Amos because it typifies the struggle which went on for centuries between the Jewish shepherd people who lived in the hills and the Canannites who lived in the cities. As the Jews over the centuries gradually migrated to the cities, they took on city habits. But at first they were profoundly shocked at the commercial morality of the cities. Neither the customs of the bank nor the market place pleased them. They



*Secretary of Agriculture
Henry A. Wallace*

thought such customs were the devices of Baal, the god of the Amorites.

* * *

Probably the first instance in all recorded history of debt-ridden farmers rising in revolt is given in the 22nd chapter of First Samuel. David, the young shepherd fleeing from Saul, was hiding in the cave of Adullam when, according to the Bible, "Everyone that was in distress, and everyone that was in debt, and that was discontented, gathered themselves under him; and he became a captain over them; and there were with him about 400 men." David, the mighty King of Judah, was not merely the slayer of Goliath but perhaps even more important, the leader of a social revolution.

The 23rd chapter of Deuteronomy makes it appear that it was ancient custom to exact usury from the stranger but not from a member of the same tribe.

When the Jews had lived for several generations under kings, they became familiar with the problems of city civilization and especially with taxes and interest. The heavy taxes necessitated by King Solomon's extensive public works program resulted in his son Rehoboam losing half his kingdom because he did not know how to handle the tax-burdened people diplomatically. The time of the captivity approached and the prophet Ezekiel, in the name of the Lord, took a much harsher attitude toward usury than those who had gone before him, proclaiming that those who took usury should surely die. Ezekiel saw such

an unbalanced economic, social, political and international situation that he could predict nothing but destruction. He prophesied it with fervor and his prophecy was fulfilled.

After the Jews had been in captivity in Persia came Nehemiah, a wealthy man, who was given the job of rebuilding Jerusalem and settling the country round about. Nehemiah tells the story of the mortgaged Jews in the recently resettled city of Jerusalem crying out against their brethren, the more well-to-do Jews.

"And there was a great cry of the people and of their wives against their brethren Jews . . . We have mortgaged our lands, vineyards, and houses that we might buy corn because of the dearth. There were also that

said, We have borrowed money for the king's tribute and that upon our lands and vineyards, yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and daughters to be servants and some of our daughters are brought under bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. I said, it is not good that ye do: Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren and my servants might exact of them money and corn: I pray you, let us leave off this usury. Restore I pray you, to them, even this day, their land, their vineyards, their olive yards and

NOTABLE BOOKS in the CENTER LIBRARY

By DR. E. N. RABINOWITZ

AMONG the several hundred notable books in our Nazi-banned collection, the set of philosophical works of the late Professor Hermann Cohen ranks high both in value and importance. It is necessary, here, to introduce Professor Cohen to the lay reader by presenting a short sketch of his life and activities.

Born in Germany in 1842, educated at the Jewish Theological Seminary of Breslau under the eminent scholar, Zechariah Fraenkel, and the great historian, Heinrich Graetz, and at various German Universities, Hermann Cohen was, in 1873, appointed privat-docent in the philosophical faculty of Marburg University. Two years later, he was promoted to assistant Professor in the same faculty, and in 1876 raised to a full Professorship. This was a signal honor for a youthful Jewish scholar in Germany, where appointments to the professorial staff of universities were open only to the most gifted Jews. Cohen's reputation as a philosopher preceded his appointment to Marburg. In later years, he was recognized as the world's leading exponent of Kantian philosophy. His career as Professor of Philosophy lasted for forty-two years, until his death in 1918.

Professor Cohen was a prolific writer. He endeavored to produce a synthesis between Judaism and the philosophical system of Kant. Philo, of Alexandria, in the first century of

the Christian era, made a similar attempt at synthesis between Judaism and the philosophy of Plato. In medieval days, Maimonides essayed to create a compromise between Judaism and Aristotleism. Unlike Philo, however, as Professor Dunow points out, Cohen put greater stress on the philosophical system of Kant than on his Judaism. It is only late in his life that the Marburg savant produced his "Jüdische Schriften," in three volumes.

Cohen's relation to the Jewish problem is that of the thorough assimilationist. The only distinction, according to him, between the German and the Jew in Germany was in the matter of their faith. His attitude was the Mendelssohnian dictum, "Be a Jew in your home and a man in the outer world," carried to the extreme. In his reply to Treitschke's attack on the Jews, Cohen emphasized that the Jew of Germany is completely German except in regard to his religious practices. Later in life, he began to take cognizance of the existence of minority differences outside of the field of religion. We may even surmise that had his life been prolonged he may have acquired an altogether different point of view.

The irony is that in less than a quarter of a century after his death, the works of this greatest teacher of Neo-Kantianism were burned, his books were banned and his name expunged from the records of the University where he taught and labored for almost half a century.

their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, we will restore them and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them that they should do according to this promise."

Throughout the Old Testament, it is apparent that the justice of Jehovah, as distinguished from the justice of the Baals of the Canaanites, was justice of a kind easily understood by poor and debt-ridden farmers. No doubt in ancient Palestine, even as in the Philippines, in China and in India, the money lender exacted interest rates running up to 20, 30 and even 40 percent annually. Bad weather might cost a man his children or even his own liberty. The slightest misfortune caused debt to pyramid at an impossibly rapid rate. Productive capacity could not possibly keep pace with the growth of the usury lord. Therefore, there was arranged the Sabbatical year and the year of Jubilee. The proposed cure was not scientific but the analysis of the trouble was profound.

There is an everlasting economic battle between those who manipulate money to put it out for hire and those who produce goods and have to borrow.

Probably the most bitter of all fates among the ancient Jews was to be sold for debt into slavery. Therefore, we find it provided in the 25th chapter of Leviticus that a relative might redeem such a man and that the manner of redemption was as follows: "And he shall reckon with him that bought him from the year that he was sold to him unto the year of Jubilee. And the price of his sale shall be according to the number of years, according to the time of an hired servant shall it be with him . . . And if there remain but few years until the year of Jubilee, then he shall count with him and according unto his years shall he give him again the price of his redemption . . . And if he be not redeemed in these years, then shall he go out in the year of Jubilee, both he and his children with him."

The Jews were in captivity in Egypt and were rescued. The Jews were in captivity in Babylon and were rescued. Again and again Jews have been redeemed from slavery by relatives. Throughout the history of the entire race is the story of redemption.

(Continued on page 19)

A New Book On Philo Discusses The Philosopher As A Jew

Reviewed by DR. ISRAEL H. LEVINTHAL

ONE of the most interesting characters in Jewish history is Philo, the Jewish sage and philosopher, who lived in the Egyptian capital, Alexandria, in the first century of the common era. So great was his influence upon human thought that a recently published bibliography lists over 1600 items dealing with his works. Volumes have been written on Philo the philosopher, the mystic, the theologian, the allegorist, the jurist, the forerunner of Christianity. Very little has thus far been written, however, on Philo *Judaeus*, the Jew, the master of Jewish law. And the reason is quite simple. To discuss that theme it is not sufficient for the author to be master of Greek, the language in which Philo wrote, nor does it suffice for the author to master in the field of Jewish law. He must be master in both these fields, and alas, there are not many of that type.

It is for that reason that a new work, "Philo and the Oral Law,"* (Harvard University Press, 1940) will be so heartily welcomed by all who are interested in the history of Jewish law. Its author, Dr. Samuel Belkin, is Instructor of Greek at the Yeshivah College. But he is also a recognized authority on Jewish Law. He lectures to the advanced students in the Rabbinical department of the Yeshivah in Talmud and Codes, and has won for himself a reputation for Talmudic learning among the great scholars of our day. It is to such a man we may look for an answer to the intricate questions that a study of Philo's legal interpretations arouse.

There are many scholars, both Christian and Jewish, who because of a lack of understanding of the background of Philo's legal interpretations, advanced the theory that there was a sharp line of distinction between the Judaism of the Alexandrian and the Palestinian Jewish communities, that they developed two separate forms of Judaic culture. It is this thesis that Dr. Belkin conclusively disproves. By a thorough study of the Jewish sources of Philo's legal interpretations he shows that the Oral Law which originated in Palestine, and was formulated by the Pharisees, was not limited to the borders of Palestine, but was

also known and practiced among the Jews who lived outside of Palestine, and that Philo's Halacha, or legal interpretations, were based upon the Palestinian Oral Law.

Dr. Belkin takes specific cases of legal decisions in the fields of ritual and religious laws, as well as in civil and criminal law, as quoted by Philo, and analyzes them with the decisions as given by the Palestinian rabbis. He does not limit himself wholly to Rabbinic literature, but he also considers the Apocrypha, Josephus, the New Testament, and also, in many cases, non-Jewish law. Where many mistakenly tried to explain the divergence in viewpoint between Philo and the Rabbis by claiming that the Alexandrian Jews developed their own jurisprudence, separate from the Palestinian community, Dr. Belkin brilliantly proves that it is the same Jewish rabbinic law that held sway in both communities but that the apparent difference in interpretation is due to the gradual development and changes of the Halacha that took place in Palestine itself. He shows how the pre-Mishnaic Halacha often differed from the Mishnaic, and how circumstances and conditions in Palestine in many instances caused a change in the law. "Consequently, when Philo's law differs from the Tannaitic or Amoraic Halakah, this does not necessarily mean that he based his laws on non-Jewish sources or that the Jewish communities in Egypt had a different code of law, but that he may represent the earlier Tannaitic tradition." The book, therefore, is valuable not only in its revelation of Philo's legal concepts but as a contribution to the study of the development of Jewish jurisprudence.

It would require a critic as well versed in the Greek text, and also in Jewish law, as the author himself, to analyze all the examples cited by Dr. Belkin and to judge whether his thesis is applicable in all instances. Sufficient for this reviewer, however, to state that the author makes a brilliant showing of the validity of his theory and keeps the reader fascinated by the wealth of scholarship that nearly every page displays. A new Philo is revealed in this volume, a Philo who, happily, deserves the title—*Judaeus*!

THE LITTLE OLD CEMETERY ON THE BOWERY

IN Chatham Square, a few minutes from Chinatown, and behind the shadows of the Old Broadway elevated crowded tenements and unsightly factory buildings, there is the tiny old cemetery first used as a burial place for Jews two centuries ago.

It is a place that seldom attracts visitors and never passersby, so securely fortified are its few ancient stones by the height of buildings and the network of wash lines which swing gracefully from kitchen windows. Yet "the Jews' burial ground," its title-name established in 1656, claims a history as long and romantic as the neighborhood in which it lies.

Everything about the New Bowery Cemetery, including Watchman Perry, who for more than twenty years has stood guard over its slowly decaying memories, is moss-covered and hoary with years. Only a few flags placed over the tombs of Jews who served their country in the Revolutionary War, the War of 1812, or the later conflicts, proclaim that this small piece of land has not altogether been forgotten. Some few bushes and a grass patch here and there, kept green by the not over-attentive watchman and the sunshine which manages somehow to steal into the chasm between tenements, are the only signs of life. But then too, there is the recurring roar of the trains overhead and the raucous honks of automobile trucks and the human voices which proceed in varying degrees of violence from the apartments adjoining.

The New Bowery Cemetery announces its identity on a black iron plaque which peeps out from behind a black iron fence:

"The First Cemetery of the Spanish and Portuguese Synagogue, Shearith Israel in the City of New York, 1656-1833."

A winding brush-covered path twines in and out among the stones, which seem to resent the intrusion of visitors, so still and unassuming and uncomplaining they stand. A few are flat on the ground covering the graves and they appear to have better weathered the ravaging effects of the years. Daughters of the American Revolution and Veterans of Foreign War insignia are frequently to be seen mounted on iron which has been

used to reinforce the dilapidated rock. But several of the stones are worn smooth, a few bear signs of vandal chipping. Some look queerly chiseled and have personalities of their own, bearing legends inscribed in Hebrew, Spanish, Portuguese and English.

Perry the watchman, who is Italian, explained that his job is to usher visitors through the cemetery, that he lives nearby and doesn't know how to read or write. Nevertheless, in broken English, his words haltingly personalized many of the tombstones—"the oldest," "a famous old rabbi," "this one fought under Washington."

More fascinating than all of his staccato descriptions, and considerably more explicit, were the archives in which the writer found voluminous detailed information with regard to the cemetery—how and where and why it was acquired, who is buried there, the folklore born of its establishment. It was no little surprise to learn that investigators including Naphtali Phillips, Charles P. Daly, Leon Huhner and Rosalie S. Phillips, as well as others, spared no effort in attempting to gather data that would prove the cemetery had not been a grant of the Dutch of New Amsterdam to the early Jews in America but the gift of two enthusiastic, wealthy Jews, William Merrett and Mrs. Joseph Bueno, to their race. These writers uncovered from dust-laden files of deeds and papers of the City of New York figures and facts which were apparently of interest and importance. All of their research, published in the papers of the American Jewish Historical Society, is a strange compound of historical intelligence.

Two hundred and seventy-five years ago, in July, 1655, the handful of Jewish settlers in New Amsterdam, where they had come from Europe a few years before to find religious freedom and peace, applied to the Dutch authorities for permission to purchase a parcel of land. They were to use this land as an exclusive burial place for their dead. They were denied the privilege, and once again, on February 22, 1656, appealed "that consent may be given" for the purchase.

By ARTHUR SETTEL

Not until 1701, according to one authority, was the burial place amortized, and became the exclusive possession of New Amsterdam Jewry. Reads the original deed:

"7th August 1701. By Indres of this date between William Merrett and Margery his wife of one Part, and Joseph Bueno of the other Part, reciting a Deed from the said Joseph Bueno in the year 1681-2 for a certain parcel of land therein described lying at the Fresh Water (today Baxter Street and Park Street on the east, Elm Street on the west and Reades Street on the south) in length about 52 feet, and breadth about 50 feet, and that it was purchased by said Bueno for a Jew Burying Place, with free liberty of passage from the Highway thereto to carry their dead . . . In virtue thereof the Piece of Land continued from the Time of the first Grant aforesaid in 1681-2 the sole burying place for the Jew Congregation of the City of New York, until the year 1729, when it was thought proper to purchase an addition thereto for the same use."

The Cemetery was originally, as the second of the plaques declares, "outside City limits." There was (it is hard to believe history sometimes) a dense forest extending for two miles towards what is today Chatham Square. The land to the west was broken with low hills, swamps, marshes and lakes. Chatham Square, states one reliable geography, was "the southern limit of a range of high hills, or an elevated plateau—extending to what is today Mulberry and Canal Streets. The plateau was adapted for cultivators, and meadows below were excellent for pasturing of cattle, the whole was parcelled among early settlers, into farms, or as the Dutch called them "Bouweries."

The farms were leased by Dutch authorities to settlers. Indian raids made residence outside the walls of the city a hazardous affair. The reluctance of the Dutch to surrender this land to the Jewish populace was therefore quite inexplicable. Nevertheless it was acquired in 1730 for a sum of money willed by Louis Gomez.

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A PROGRAM FOR JEWISH YOUTH

By WILLIAM I. SIEGEL

WHATEVER happens in this war, Europe is a doomed continent so far as spiritual values are concerned. So far as material energy is concerned, Europe is a doomed continent for many, many years, and perhaps many generations to come. People in Europe have been so far regimented, that in most instances they have lost the right to think; and when a person loses the right to think a person has, in effect, lost the way of living. Europe will be so busy with the task of reconstruction after the war that Europe will have no place and no time and no energy for those things which constitute the life of the spirit and which, in the final analysis, are the indicia of civilization.

In the movie, *Lost Horizon*, there was a place called Shangri-La, which conserved, over a period of countless years, through some sort of magic, the civilization and values of many bygone generations and examples of the beauties that had been constructed and achieved in those generations.

If America is to have a function in the world that is to come out of the chaos and maelstrom of the present day, America will find that function in being, so to speak, the Shangri-La of the coming generations — the conservator, the safeguard, the activating and active guide of the values that so far have constituted Western civilization. In a very real sense our Jewish life is part of that civilization and of those values. In a very real sense—and I think we may say this without being accused of egotism—our Jewish life and our Jewish values are among the best parts of the civilization which has grown up and expressed itself in the Western world in the last 150 years since the beginning of the Democratic tradition and Democratic principles.

Now, we have got to conserve our Jewish values in order to participate in the conservation of the total value of Western civilization. There is one thing among us Jews in America, which, if anything, tends to destroy those values, and to hamper in that process of conservation. It is a contradictory, mutually exclusive, mutually hostile phenomenon in Jewish

Recently Mr. Siegel inducted the officers of the Young People's League and took this opportunity to make some heartfelt observations. These remarks, in condensed form, are published below.

life. Dr. Tannenbaum touched on part of it when he said that the individualism of Jewish life is one of the things — and perhaps the most important — which brought about freedom of life, freedom of discussion, freedom of development among Jews, as distinguished from other groups whom you know and whom I will not name, who are bound by authoritarian discipline, and who therefore lose many of the benefits that have come from a free expression and development and inter-play and inter-change of opinion and thought.

That is all to the good and I would be the last one in the world to seek to hamper the free play of individualism in Jewish life because I realize, as does everybody who gives any thought to the problem, that it is simply because we have not been bowed down by authority, simply because the Jew has been able to express in all of the phases of Jewish life the cosmopolitanism that has come from the dispersion and the galuth, that the Jew is the valuable factor in civilization that he has always been.

But that virtue, like all other virtues, has its shortcomings and its dire effect when carried to extremes, and can destroy, when not regulated, the central essence of that which gives it virtue. I think that that which makes you and me, as the younger generation, the hopeful factor in Jewish life is that we are able to understand the insidious poison of an excess of this very virtue, and to begin to guard against it now.

We had a discussion on Palestine. In the Palestine seminar I was pained and saddened (and I don't use that term rhetorically or oratorically at all) by the almost fundamental ignorance of the essential principles of Zionism, and the fundamental ignorance concerning the facts of Palestinian life. Now that's one phase.

The other phase probably came up in the seminar on the discussion of

Jewish rights and the safeguard of Jewish rights: the fact that we have in this country so many different groups which concern themselves with the same problem, and at the same time refuse to concede to any central group any shred of the authority that goes with the fact of organization. I won't name them, but you know that there are four groups in this country that coalesce into the formation of a central group for the protection of Jewish rights. It is a dead group, it is as dead as a door nail for the simple reason that the constituent groups refuse to give any life and vitality to the general group by ceding any part of their authority or their finances or their treasury.

Now, the thing that we must work against, the thing that we must warn ourselves against, the thing that we must plan against, and the thing that we must guard against in America is this frittering away of precious Jewish energy, precious Jewish brains, precious Jewish time in these multiplicity of authorities and directive groups along the same lines of endeavor.

I haven't the time to develop this theme too far. But I should like to leave as a part of the program of the Young People's League for the coming year, and as part of the charge of its officers whom I am going to install, the following thought: Keep Jewry in America as free as possible in its discussion of Jewish problems. Keep Jewry in America as free as possible in its search for values. Keep Jewry in America as free as possible in its mutual internal contacts. Keep Jewry in America as free as possible from the taint of authority, whether it be clerical, whether it be lay, no matter what it be. But at the same time realize that Jewry in America can destroy itself if it does not ultimately learn to know that the central theme of all Jewish living is the necessity of conserving the Jewish tradition, and the Jewish values, by a self-disciplined recognition of those values, and by a voluntary cooperation along the lines of preserving those values.

Now, those are big words; those
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REVIEWS OF NEW BOOKS

OPTIMISM IN A NOVEL ON REFUGEES

Reviewed by JACOB KAPLAN

"Paris Gazette," by Leon Feuchtwanger, Viking Press, New York. 1940.

THE plight of the refugee from Nazidom is usually treated as a most hopeless one in literature. Phyllis Bottome, Klaus Mann, and Leon Feuchtwanger in his earlier work surround the Fascist expatriate with a devitalizing despair. Feuchtwanger's new novel, "Paris Gazette," is therefore most welcome because of the hopeful note it strikes in picturing these exiles as a group which can still combat nobly for just causes. Feuchtwanger's career, incidentally, since he was banned from Nazi Germany, is in many ways reminiscent of that of Heinrich Heine and Ludwig Borne after they were exiled from the same country for their liberalism. Like them he seems to be doing his best creative work in exile. If "The Oppermanns" and the Josephus books marked definite advances in his art, then this latest work represents him at his peak. Not only is his theme of heroic proportions, and his style gracious and easy, but he brings to his characters a gift for psychological analysis which makes them live for the readers. Once more, too, he reveals the ability to throw events into historical perspective which has made him one of the great historical novelists of our time.

The story has many threads. At the center is the "Paris Gazette," a German refugee paper which proves so potent a weapon against the Nazis that they bend every effort to silence it. They kidnap Friedrich Benjamin, its Jewish editor, even as in real life the Nazis kidnapped Berthold Jacob from Switzerland and brought him back to Nazi territory. The personnel of the *Paris Gazette* includes refugees of all political and cultural shades—absolute pacifists, militant liberals, democrats, communists. But their differences are merged in their common cause against Hitler. They fight hard to free Benjamin from the Nazis. When Gingold, the venal publisher of

the "Paris Gazette," succumbs to German pressure and attempts to silence these anti-Nazis, this irrepressible group founds another newspaper to continue their campaign against Hitler injustice. No capitulation for them. And they are successful in their struggle. So relentless are their barbs against the Nazis that the latter finally release Benjamin from the concentration camp.

It is in the character development that we find the meat of this volume. Figures like Wiesener and Sepp Trautwein are symbolic of many of the currents extant in the Germany of Exile and the Third Reich. Wiesener, a clever journalist, is a Nazi correspondent in Paris. An arch-opportunistic, he is completely unscrupulous and, chameleon-like, has changed his political shade to conform with his selfish interests. He has been a liberal, social-democrat, and a Nazi. His ambition is to become the Nazi *Gauleiter*, or party leader, for France. Not even the contempt of the woman he loves, and of his son, prevents him from pursuing his ambition. But, at bottom, he is an uneasy soul, and he confides to a diary, which he calls the Historia Arcana, his realization of his own basic perversion of spirit, as well as the horrible barbarianism of the Nazi regime. How many other human beings must there be in Germany to-

day who comprehend the viciousness of the Hitler world but condone it for their own selfish reasons.

The outstanding personality of this work is Sepp Trautwein, the very incarnation of the Weimar - Goethe spirit of German culture. Formerly conductor of the Cologne Orchestra, he is a talented man of music who is torn within himself in trying to resolve the relationship between politics and art. Politically, he is a liberal. The impact of Benjamin's kidnapping causes him to turn to journalism with the "Paris Gazette" to fight Hitler. His articles have so much dynamite that the Nazis are at their wits end to silence him. His love of art causes him to befriend people like Henry Meisel, the brilliant, young Jewish refugee writer, but he does not share the latter's pessimistic philosophy—"Vanity is vanity, all is vanity." Although he is saddened by the suicide of Meisel and that of his own discouraged wife, Anna, he believes in hopeful struggle rather than defeatist pessimism.. It is this resoluteness which finally brings him to the resolution of his conflict. Like Jean Christophe in Romain Rolland's great epic, Sepp Trautwein discovers that art is organically united with life. He conceives a musical opus, "The Waiting Room," which has as its underlying motif the refugee world.

In tracing the search of Sepp Trautwein for a synthethis between life and art, Feuchtwanger is probably revealing his own struggle to establish such a synthethis. He has accomplished this admirably in this work. For his is a novel second to none in depicting the world of the exile.

FOR SCHOLAR AND LAYMAN

Reviewed by DR. ISRAEL H. LEVINTHAL

"Osar Ha-Beraitot," Vol. III, by Dr. Michael Higger, New York, 1940.

THIS is the third volume of the important work undertaken by that fine Talmudic scholar, Dr. Michael Higger, which we reviewed in greater detail when the first two volumes appeared. Dr. Higger, whom we are proud to have as one of the faculty of our Institute of Jewish Studies for Adults, is collecting and editing all the *Beraitot*, that are found in both the Babylonian and Jerusalem

Talmud, and those not included in our texts but are found in some of the manuscripts. In the volume just published, there are fifteen hundred of such *Beraitot* of the Tannaim and the Amoraim, arranged according to schools and sources.

In the introduction Dr. Higger continues his scholarly discussion on the relationship between these *Beraitot* and the other Tannaitic books, such as the Mishnah, the Tosefta and other collections.

(Continued on next page)

THE NEWS OF THE MONTH

By LESTER LYONS

In an effort to make America safe for religious differences the National Conference of Christians and Jews has set up machinery in 310 cities for the dissemination of inter-faith good will. The chief instrument adopted by the Conference is the "triologue" — a platform discussion to which a Protestant, a Catholic, and a Jew, generally each a clergyman, are parties. These discussions are intended to evoke mutual respect for and good will toward the different faiths.

Under the auspices of the Jewish Chautauqua Society nearly 100 Rabbis are visiting 135 colleges in 44 states, where they lecture on subjects of Jewish interest. The number of institutions covered is 50 per cent greater than in any previous year.

The task of cleaning Dutch cities shattered by the Nazi invasion of Holland is to be performed by Jewish slave-labor. Over 150,000 Polish Jews

now doing enforced labor in Germany are to be transported to Holland for that purpose. The Nazi Labor Front official in charge of these operations has declared that "since Jewish capitalists are responsible for the disaster which has overtaken the Netherlands, it is they who will be made to bear the cost and the burden of restoring the stricken cities." Dutch papers, which formerly had no bias against the Jews, have been taken over by the Nazis and are now filled with anti-Semitic propaganda.

The Christian Front is reported to have adopted a new method of spreading anti-Semitism behind a shield of anonymity. The scheme is to assign members to busy street corners where they will strike up conversations with unsuspecting bystanders concerning the Jews and their "role" in the present war. By this method the Front expects to relieve its speakers of the odium which the ordinary person might attach to them if their connec-

problems be solved by race suicide or childlessness?" and others of a similar nature are argued with telling effect by the author in a manner that must give strength to many Jews who need both hope and faith.

Dr. Greenberg supports his reasoning with excellent historic illustrations and also Biblical and Rabbinic teachings. He makes a strong plea for positive Jewish living, enriched by the permanent and cultural values inherent in Judaism. The style of the book is lucid, and the reader, whether he agrees or disagrees with the author's conclusions, will find the volume thought provoking and worthwhile.

"*Through The Years*"—An autobiography, by Nathan S. Jonas. Business Bourse, New York.

This little volume contains five addresses delivered by Dr. Simon Greenberg, a former President of the Rabbinical Assembly of America, before his congregation, Har Zion, in Philadelphia. These are not abstract sermons, but deal with the practical problems that face the average Jew. Such questions as "Why remain a Jew?"? "Is Living as a Jew worthwhile?"? "Is assimilation advisable and possible?"? "Should the Jewish

tion with the Front were known. Moreover, this technique is intended to make it harder for the democratic forces to combat these emissaries since groups which previously held counter-meetings to offset the propaganda of the Frontists will now be unable to anticipate where or when they will be spreading race hatred.

Over 130,000 Jewish youth have been mobilized to help defend Palestine. Blackouts have been held nightly in Haifa and Tel Aviv. The Jewish police and militia, organized during the riots of 1936 to 1939, are used by the authorities to supervise blackouts. An offer has been made by the Jews to raise a Jewish division in Palestine to serve on any front.

During the past three years the Keren Hayesod has spent 2,175,000 Palestinian pounds on colonization and other constructive work in Palestine. Of this amount 820,000 pounds was spent for agriculture, 350,000 pounds

own account of his life, rich as it has been in varied experiences. It is a tale worth reading because it tells the story of the success and the service of a very interesting personality. Here we have an intimate account of the founding and the growth of the Brooklyn Federation of Jewish Charities, the expansion and the development of the Jewish Hospital, and of other social forces in which the author played a leading role. Students of economics and business will find much interest in his story of the founding of the Manufacturers Trust Company, and of his eventual retirement from that institution, which he headed from its very birth.

Perhaps the most interesting chapter is the one that tells the story of the collapse of the Bank of the United States, a story that should have been told long ago, which shows how that institution could and should have been saved if the Wall Street bankers had accepted Mr. Jonas' advice on extending to it a helping hand.

The book is written in a simple and direct manner and makes interesting reading.

REFORM SERVICE REFORMED

A joint committee on ceremonies of the Union of Hebrew Congregations and the Central Conference of American Rabbis has formulated plans for creating modern ceremonial objects for use in the synagogue and the home. The first article to be designed in this new project is a modern Chanukah menorah, or candlestick. Other objects to be used in connection with Sabbath and other holiday observances are also being planned. Next fall, for the first time in American Reform service, a Shofar or ram's horn will be used for Rosh Hashonah service.

for housing of labor, 225,000 pounds for immigration and the training of immigrants, 150,000 pounds for industry and the port of Tel Aviv, 290,000 pounds for security measures, and 110,000 pounds for education. During the same period 50,000 authorized Jewish immigrants have been admitted to Palestine and the number of Jewish workers has increased from 80,000 to 110,000.

Palestine has 1,081 cooperative societies, of which 951 are Jewish and 124 Arab. They have a total membership of 300,000. Last year, the sales of the cooperative agricultural societies amounted to 3,500,000 Palestinian pounds . . . Industrial and textile goods valued at 1,100,000 pounds were exported from Palestine in 1939. These included potash and bromine worth 427,000 pounds and soaps and oils worth 320,000 pounds.

The Hadassah Hospital in Tel Aviv has opened a children's wing having 70 beds. More are expected to be added shortly . . . Ibsen's "The Pillar of Society" was performed in Hebrew by the Habimah Theater in Tel Aviv . . . A Hebrew-speaking Masonic lodge called Aviv Lodge, has been formed in Tel Aviv . . . Excavations recently made by the Palestine Government Department of Antiquities at the Citadel by the Jaffa Gate, one of the high spots of the walls of Jerusalem, have proved conclusively that the "Tower of David" is in fact the Tower of Phasael, built by King Herod a few years before the Christian era.

Prior to Italy's entry into the war many refugees from Germany embarked for Palestine at the Italian port of

Trieste. Italy is no longer available as a place of transit for such refugees. An agreement has been made, however, between England and Russia whereby refugees may be concentrated in Stockholm and Vilna and proceed from there to Palestine by way of Odessa, a Soviet Ukrainian port.

During the Passover holidays the Nazi regime acted as a self-appointed guardian of the Jewish religious faith. The authorities prohibited Jews throughout the Reich from obtaining bread on their ration cards that week on the ground that "it is forbidden for Jews to eat bread during the Passover." What the Nazis did not do, however, was to see that the Jews got the matzohs and other Passover food consigned to them. Although much Passover foodstuffs were sent to the German Jews from other countries, yet, very little reached its destination. What with the imposition of heavy

CHIEF RABBI HERTZ CONDEMNS CONSCIENTIOUS OBJECTORS

Dr. Joseph Hertz, Chief Rabbi of Great Britain, has condemned British Jews who seek exemption from military service on conscientious grounds. The Chief Rabbi said, "There is no basis for such a claim in Judaism, which ranks defense of country among the supreme duties."

duties on this food and the looting of transports bearing it, hundred of thousands of Jews were deprived of any Passover food during the holidays. The Nazi propaganda agencies, nevertheless, sought to make it appear that there was no interference with the Jewish observance of Passover in the usual manner. Some Nazi organs even protested at the supposed jollity with which Polish Jews celebrated the holidays as if nothing had happened to them. After reporting "festive" celebrations of Passover in Poland, the Breslau Nazi radio asked, "Is this additional proof of Jewish arrogance, of Jewish obstinacy, or of both?"

The 40th annual meeting of the Rabbinical Assembly of America, which includes 300 Conservative Rabbis in the United States and Canada, will be held in Detroit on June 25, 26 and 27. The purpose of the present convention is to forward and intensify democratic institutions. Among the

topics to be considered will be the relationship of Rabbis to national organizations, the interfaith movement, the Jewish Center movement, local congregations and Jewish learning.

The National Council of Young Israel is beginning its 15th year of service in helping orthodox Jews to obtain positions where they may observe the Sabbath. Nearly 18,000 men and women have obtained employment through the Council's efforts. Rabbi William Novick is the director of the Council's employment bureau.

At the commencement exercises of the Jewish Theological Seminary of America, degrees were conferred by Acting President Louis Finkelstein on 24 graduates of the Seminary, the Teachers Institute, and extension departments. Professor Jacob N. Epstein of the Hebrew University in Jerusalem received the honorary degree of Doctor of Hebrew Letters, and Rabbi Israel H. Levinthal of this Center received the honorary degree of Doctor of Divinity. Memorial addresses on Dr. Cyrus Adler, late president of the Seminary, were delivered by Mr. Sol Stroock and by Professor Louis Ginzberg.

The Jewish Palestine Pavilion at the World's Fair is extending meeting facilities to Jewish organizations by making the Diorama Hall available for indoor gatherings and by permitting the use of the Pavilion courtyard for outdoor assemblies. The Labor Zionists, Hadassah, and the American Jewish Congress are some of the organizations which have taken advantage of these facilities.

WHAT DO YOU WANT TO KNOW?

5,300 questions have been answered by the Jewish Information Bureau since its inception six years ago, according to a report just issued by the secretary of the Bureau. Located at 103 Park Avenue, New York, this organization offers its information service gratis with the object of fostering a wider knowledge of Jewish life and activities. Many of the requests for information on Jewish subjects came from editors, lecturers, college and high school students. Mr. Bernard G. Richards is the founder and director of the J. I. B.

Honorary Degree of Doctor of Divinity Awarded to Rabbi Levinthal

AT the commencement exercises of the Jewish Theological Seminary of America, on Sunday afternoon, June 9th, Dr. Israel H. Levinthal was awarded the honorary degree of Doctor of Divinity. The degree of Doctor of Hebrew Letters was conferred in absentia, upon Rabbi Jacob Nahum Epstein, Professor of Talmudical Philology at the Hebrew University of Jerusalem. Two memorial addresses on Dr. Cyrus Adler, the late president of the Seminary, were delivered by Prof. Louis Ginzberg, Dean of Faculty and Professor of Talmud, and Sol M. Stroock, Chairman of the Board of Directors of the Seminary.

Rabbi Levinthal was presented to the chairman of the Commencement Exercises, Prof. Louis Finkelstein President of the Seminary, by Prof. Mordecai M. Kaplan and Prof. Alexander Mark.

In conferring the degree upon Rabbi Levinthal, Prof. Finkelstein read the following citation:

"Israel Herbert Levinthal, B. A. Columbia, 1908, M. A. 1910, Rabbi, Jewish Theological Seminary of America, 1910, D. H. L. 1920; author of important contributions to Jewish learning. During the past thirty years you have devoted yourself with indefatigable energy to the work of the rabbinate and Jewish scholarship. You have labored effectively for the upbuilding of Palestine and the increased knowledge of the Hebrew language



Fellman Photo Service

Dr. Levinthal receiving Honorary Degree of Doctor of Divinity. Left to right. Professors Alexander Mark and Mordecai M. Kaplan, Rabbi Israel H. Levinthal and President of the Seminary Professor Louis Finkelstein.

and its literature. Through your ministry in your own community and your visits to others, as through your writings, you have created a greater respect for the faith of our fathers, both among Jews and members of other religions, and have strengthened religion generally in this land. In recognition of your accomplishment, the Faculty of this Seminary with the approval of the Board of Directors

have voted that you be admitted to an honorary degree in the Jewish Theological Seminary of America. By virtue of the authority vested in the Directors by the State of New York and by them delegated unto me, we gladly admit you to the degree of Doctor of Divinity, *honoris causa*, and declare you entitled to all the rights, privileges and immunities thereunto appertaining."

"WHAT WILL BECOME OF PALESTINE?"

INNUMERABLE times each day, Jews all over the world are prayerfully asking, "What will become of Palestine?" All their hopes, their aspirations and their efforts in behalf of Eretz Israel appear about to be ground under the heels of the merciless oppressors. "What will become of Palestine?"

The only answer that sensible people of faith can give is a reverent, "God Knows!" For, after the countless prognostications of "prophets," columnists and commentators have been proved to be shaky reeds, who will care to rely solely on human predictions or calculations?

And yet—there are certain, definite, explicit signs that should bring hope

to us mortals, hope that will compliment our unconquerable trust in the ultimate salvation of our people by the Almighty. For one thing, the half million Jews in Palestine are dauntless, and accustomed to living amidst terrors, bombings and other manifestations of enmity. Those three and a half years of Arab riotings, inspired and paid for by Hitler and Mussolini, served to inure our people in the Holy Land to all the forces of evil. What is more, the Yishuv has vowed to maintain its positions, won against overwhelming odds, come what may.

Then again, if England yields Palestine, it will be only when the British Isles themselves are destroyed. For Eretz Israel, because of its prox-

By HARRY A. HARRISON

imity to the Suez Canal, because of its Haifa terminus of the Mosul oil wells, simply cannot be forsaken by England. Palestine is the British life-line to India.

Daily, Arab-Jewish friendship is being developed, nurtured and permanently cemented. Not so easily will the Arab masses ever again permit themselves to be beguiled or dragooned into giving aid and comfort to brigands and murderers masquerading as patriots, motivated by greed, and completely indifferent to the real interests of their own people, whom they were pretending to serve. Besides, the Arab masses are bitterly opposed to being subject to the gentle mercies of

(Continued on page 18)

BROOKLYN JEWISH CENTER ACTIVITIES

LIBRARY IN JERUSALEM BUILDING DEDICATED TO RABBI LEVINTHAL

The Women's League for Palestine, which is now erecting a Bet Ha-Chalutzoth, a Home for Pioneer Women in Jerusalem, will dedicate the library in that building to Dr. Levinthal, in appreciation of his devoted service in the interest of that project.

This organization has already built two of such buildings, one in Haifa and one in Tel Aviv. These buildings offer temporary shelter to immigrant girls and young women coming to Palestine and teach them various trades so that they become self-supporting in the new land.

The presentation of the bronze plaque that will adorn the wall of the Library in the building now being erected in Jerusalem was made at a special gathering held at our Center on May 6th. The presentation address was made by Mrs. Richard Gottheil, the founder and Honorary President of the League. Addresses were also delivered by Mrs. William Prince, the president, and Mrs. Rose Isaacs, the vice-president of the organization.

CENTER MEMBERSHIP CONTRIBUTIONS TO THE U. J. A. AND HIAS

The campaign conducted by the Center for the United Jewish Appeal and the Hias is about to close. It is estimated that the sum of \$85,000 has thus far been contributed by members of the Center to these funds. The campaign opened with a dinner in behalf of the U. J. A. which was held in our building on Thursday evening, May 9th. Joseph C. Hyman of the Joint Distribution Committee was the principal speaker and the appeal was made by Rabbi Levinthal. Isidor Fine, chairman of the Center campaign committee was the toast-master. On the second day of Shevuoth, an appeal was made jointly for the United Jewish Appeal and the Hias. The speaker was Rabbi Jacob Tarshis.

The Sisterhood of the Center, under the leadership of Mrs. Albert Witty, cooperated with the Women's Division in receiving funds for the Appeal. The organization contributed the sum of \$500. from the proceeds of their theatre party and has raised a substantial sum from individual

members of the group.

Mr. Isidor Fine and Judge Emanuel Greenberg, chairman of the Eastern Parkway Division take this means of expressing their hearty thanks to all members of the Center and others who have responded loyally to this worthy cause. They appeal to those who have made these pledges to please send in their checks to the Center with the least possible delay.

CENTER ACADEMY COMMENCEMENT

Commencement and closing exercises of the Center Academy were held at the Brooklyn Jewish Center on June 11, 1940.

The program began with an impressive and lovely Shevuoth Processional. There followed a song and dance festival in which all the school participated. The graduating class gave two original plays, one entitled "Fighting Yellow Fever in Colon," the other, "L'Eretz Hachofesh — To the Land of Freedom." The latter play, conceived and written in Hebrew by the graduating class, depicted the joy of German refugees in finding that Jewish traditions form an everlasting bond between themselves and their American relatives.

Rabbi Israel H. Levinthal awarded the diplomas to the members of the graduating class, who are:

Arthur Paul Antin, Aaron Goodstein, Lionel F. Jaffe, Paul M. Klemperer, Alfred Jerome Lurie, Elaine Peggy Segal, David Silver, Claire Weisberg, Jason Burton Windwer.

RESERVE YOUR HOLIDAY SEATS NOW

Members of the Center are advised to please place their reservations for seats for the coming high holidays before leaving for their vacations. This will assure them of choice locations. The Religious Service Committee will hold seats for those who occupied them last year provided an order for same is received immediately.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor who will be assisted by the well known Kadimah Singers. Rabbi Levinthal will preach.

Additional services will be held in

the Auditorium where seats may be obtained at moderate prices.

ACKNOWLEDGMENT OF GIFTS

Mrs. Henrietta Levinson donated a fine old set of the "Tanach" in memory of her father, the Rev. M. A. Schreiber. She also donated an excellent set of "Mishnaoth" in memory of her late husband.

Dr. Irving L. Cohen contributed funds for the purchase of books in honor of his son's Bar Mitzvah.

Mr. and Mrs. Morris Neinkin made a monetary donation with which to purchase a copy of the Talmud "Yerushalmi."

Other donors to the library are Dr. Max Goldstein and Dr. Joseph Feldman, each of whom presented books.

Mr. and Mrs. S. M. Elowsky donated 100 bibles on the occasion of their son Lawrence's Bar Mitzvah in memory of Mr. Elowsky's father.

Mr. and Mrs. Leib Lurie donated talcum in honor of their grandson Alfred Lurie's Bar Mitzvah.

Mr. Abraham Karron donated a copy of Saul Raskin's illustrated "Pirke Aboth."

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center: Bregstein, Jerry

Attorney Unmarried
Rcs. 1395 Carroll Street
Bus. 2 Lafayette Street
Proposed by Lazar Levinthal
Gluckson, Jacob

Wool Married
Res. 228 Sullivan Place
Bus. 274 Flushing Avenue

Lew, Irving
Attorney Unmarried
Res. 1689 Carroll Street
Bus. Municipal Bldg.

Moscowitz, Alvin E.
Attorney Unmarried
Rcs. 1145 Eastern Parkway
Bus. 74 Trinity Place
Proposed by Sidney Marcus

Senft, Henry
Investigator Unmarried
Res. 292 Graham Avenue
Bus. 52 Chambers Street

EMANUEL GREENBERG
Chairman Membership Committee

CONSECRATION CLASS IN IMPRESSIVE SERVICE

ONE of the most unforgettable services in our Center was the Consecration service of this year's class which took place on the first day of the festival of Shevuoth, Wednesday, June 12. The synagogue was filled to capacity. Every one of the 18 girls who were consecrated and who took part in the service acquitted herself most beautifully, and everyone left a deep impression upon the audience.

One of the most touching scenes of the entire service was the address written and delivered by one of the girls who entered the class last year immediately upon her arrival in this country as a refugee from Germany, Miss Gisela Stein. The congregation

felt that she spoke not for herself alone but for the tens of thousands of Jewish refugees scattered throughout the world. The class was prepared by its teacher Mrs. Helen Levinthal Lyons.

The following graduates participated in the program:

Ruth L. Benjamin; Lila Bilgore; Dorothy Gribetz; Rosalie Gross; Betty Joseph; Betty Kaufmann; Bernice Levitt; Norma Miller; Judith Moss; Rhoda Perlstein; Betty Peshkin; Joyce Rottenberg; Selma Racer; Frances Samberg; Harriet Shure; Shirley Sholin; Gisella Stein; Phyllis Sterman.

CONGRATULATIONS

Our heartiest congratulations and best wishes to the following:

Mrs. Samuel Barnett of 1376 President Street on the occasion of the marriage of her son Herbert Barnett to Miss Maxine Hamburger at the Center on June 25th.

Mr. and Mrs. A. L. Goldman of 576 Eastern Parkway on the marriage of their son Sidney to Miss Roslyn Solloway at the Center on June 23rd.

Miss Ruth E. Kuflik, daughter of Mrs. Aaron Kuflik of 609 Empire Blvd. on her marriage to Mr. Samuel Schnell, Jr., at the Center on June 23rd.

Mr. and Mrs. Louis N. Jaffe of 1335 Carroll St. who celebrated their 25th Anniversary on June 27th.

Rabbi and Mrs. I. H. Levinthal upon the marriage of their son Lazar E. to Miss Edythe J. Lipsig, daughter of Mr. and Mrs. Irving Lipsig of New Rochelle on Friday, June 28th. The bride was a member of the second graduating class of our own Center Academy.

Mr. and Mrs. Morris D. Metzger of 405 Crown Street upon the birth of a son on June 15th to their children Mr. and Mrs. Bernard Metzger.

Dr. Leonard Posner, son of Mr. and Mrs. Louis Posner of 20 Plaza Street on his marriage to Miss Shirley Meyerson on May 26th.

Mr. and Mrs. Nathan D. Shapiro of 1400 President Street who celebrated the marriage of their daughter Helen to Mr. Leon Quat at the Center on June 25th.

Mr. and Mrs. Jacob H. Tuchman of 225 Eastern Parkway whose daughter, Gertrude was married to Mr. Jack Zuckerman on June 6th.

GRADUATIONS

Hearty congratulations and best wishes to the following graduates:

Dr. Jules Bryan Aaron, son of Mr. and Mrs. Hyman Aaron of 985 Park Place completed his internship in the Montefiore Hospital and will continue interning at the Beth Israel Hospital in New York City.

Miss Berenica Grayzel, secretary of the Center Hebrew School on the occasion of her graduation from Brooklyn College with the degree of B.A.

Leonard Posner, son of Mr. and Mrs. Louis Posner of 20 Plaza St., who was graduated from the University of Maryland with an M.D. degree.

SABBATH SERVICES

Kindling of candles at 8:14 o'clock. Friday evening services at 6:30 and 7:30.

Sabbath services, Parsha Korah, will commence at 8:45 A.M.

Dr. Levinthal will preach on the portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7 and 8.
Mincha services at 8:00 P.M.

SPEEDY RECOVERY

Best wishes for a speedy and complete recovery are extended to Dr. Nathan A. Horowitz of 886 Saratoga Avenue.

BAR MITZVAH

Hearty congratulations and best wishes to Dr. and Mrs. Percy Lewis of 55 Eastern Parkway, upon the occasion of the Bar Mitzvah of their son Edmund Ronald which will be held at the Center on Saturday, June 29th.

FOURTH OF JULY GYM SCHEDULE

The following gymnasium and baths holiday schedule will be in force on July 4th: 10 a.m. to 2 p.m. for men and 2 p.m. to 5 p.m. for boys.

"WHAT WILL BECOME OF PALESTINE?"

(Continued from page 16)

the culture spreading dictators. Arab existence hangs on the defeat of the axis. Even the people of India, determined to accomplish their independence, are temporarily shelving their laudable ambitions, and are indicating their support of England.

Finally comes the question: "What can and should we Jews of beloved America do for Palestine in these very critical times? Shall we mourn our loss in advance? Shall we fold our hands in tearful resignation and cry, "Alas for our wasted efforts — alas for the money we contributed?" —Or, like free men, with faith in our God, and with determination in our hearts, shall we *redouble* our efforts and imitate our courageous brethren in the Palestine danger zone, who, this very day, are building new settlements and conquering hostile nature itself?

Can we here, in comparative safety, afford to weep and falter for Eretz Israel, when that Land of our Forefathers itself is "Carrying on as usual," calmly and nobly?

Not "What will become of Palestine?" is the crucial question. But "What will we do?" is the paramount problem.

SECRETARY WALLACE AND THE JEWISH CHARACTER

(Continued from page 10)

Originally the idea of the justice of Jehovah Lord God was a very narrow idea indeed. The ancient Hebrews undoubtedly believed that there were other tribal Gods which were almost as strong as their God. They hoped and believed their God was superior although at times their faith wavered.

But as the problem of Hebrew life became more complicated, the Jews came to look on Jehovah as being God of all the world, the redeemer of all mankind.

In reading the literature of the Jewish Education Association I have been impressed with the following quotation: "The ethical and religious training of Jewish children must be in terms of their own religious heritage. Let them, above all, appreciate the profound harmony that reigns between the spirit of America and the teachings of their faith. What can be more tragic, in a time like the present, than the Jew who is ignorant of the greatness and glory of his people, of what they have done and are doing for the progress of mankind, of the heroic struggle they have waged for the glory of God and the brotherhood of man?"

It is because of this quotation that I am here today. These are times of great trouble for Jew and Christian alike. Both Christians and Jews in times of such trouble gird up their spiritual loins and in so doing many of them find their greatest strength in the Bible. In these days when it seems as though all the forces of Hell have been unchained we reach out toward the God of our fathers and find in the Old Testament the following quotation:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I have commanded thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

It was this commandment on which

such unusual emphasis was placed in the Old Testament which Jesus took as a foundation on which to build his superstructure, "Thou shalt love thy neighbor as thyself."

The God of the Jews and of the Christians is a just God. A God of battles, yes. But not a God of violence, fraud, deceit and hideous injustice. Such gods stalking out of the forests of an ancient paganism have been turned loose in these later days. They will perish as such gods have always perished. The struggle will be titanic and before we triumph it will be necessary to summon every possible source of spiritual strength to give the necessary driving power to our material strength.

There is very little in common between the Prussian militaristic spirit and the traditions of the Jews and Christians. Very few of us, I am sure, have anything against any of the Germans in the United States. The ancestors of most of them came to the United States to flee the imperialistic Prussian militaristic spirit. This spirit which is a veritable anti-Christ, exalts that which America abhors. Whether we be Jews or whether we be Christians, we in the United States hate the thought of the State marching in as an over-mastering overlord. Most devotedly do we believe in the sacredness of the individual. In the main, we believe that the State lives for the individual and not the individual for the State. Therefore, we believe in freedom of religion and freedom of expression. We believe the State has no powers except those which have been granted by the people. The imperial Prussians, on the other hand, believe the individuals have no power except insofar as it has been granted by the State.

* * *

The spirit of democracy is in complete accord with the spirit of the Jewish and Christian faiths. Democracy, as I see it, has in it the following seven elements:

1. Action based on the will of the majority after the people have had opportunity to inform themselves as to the real facts.
2. Freedom of speech, press, art, science and religion.
3. Stability, order, and the avoidance of violence, bloodshed and anarchy.
4. Promotion of a stable but ascend-

ing general welfare by increasing the productivity of the people and distributing the income as evenly as possible without destroying incentives.

5. Belief in the sacredness of the individual and in the unlimited possibilities of both man and nature which can be made manifest if those who are gifted in science, art and religion approach the unknown reverentially and not under the compulsion of producing immediate results for the glorification of one man, one group, one race or one nation.

6. Joyous faith in a progressive future based on the intelligent and constructive efforts of all the people to serve the general welfare.

7. Tolerance and humor in recognizing the right of all men to be different.

When democracy is threatened from time to time by a huge psychic entity like that of the imperial Prussian militaristic spirit, it may be necessary to employ many of the weapons which we so heartily detest. Many individual rights may have to be sacrificed for a time to the Democratic State in order to avoid the worse fate of being sacrificed to the imperialistic State. We love peace and democracy but we must be realistic, not realistic merely in the sense of being hard-boiled believers in military preparedness, but realistic in the sense of understanding the ultimate forces which make for peace, justice and democracy.

In the long run the real peril to democracy is within our own nation, within our own group, within our own hearts. It is quite possible that 10 or 20 years hence the totalitarian States as we know them today will be completely demolished. It is equally possible that genuine democracy will be even more threatened than it is today. We in the United States have attained a fair measure of political democracy, but we have done very little in perfecting a genuine economic democracy. In this effort the Scandinavian countries, by their skillful blending of cooperatives, government ownership, corporate business, government spending and government budgeting, had outstripped us. Partly this was because they were small. Partly it was because of the uniformly high standard of education and the similarity of training of all the people.

An economic democracy must develop a powerful concept of the general welfare. Even as the ancient Hebrews day after day, morning, noon and night, taught their children to love God with heart and soul and might, so must we continually teach our children not merely to love God in that manner but to realize that the manifestation of our love for God here on earth is the service of the general welfare. This is quite a different thing from the Prussian concept of the service of the State, because it is something imposed from the heart within rather than by command from above. Democracy is not anarchy. Democracy involves education and the worship of similar ideals. Genuine economic democracy cannot be a hollow thing, a mere lip service. It must work continually at the problem of the increased production of wealth and a more equitable distribution of that increased production.

* * *

In recent years many efforts have been made to give bodily form to the spiritual message of the prophets. The cooperative effort which has flowered so marvelously in Scandinavia, Switzerland and Holland is such an effort. So also is the Zionist resettlement in Palestine. And so I believe are many of our own New Deal efforts such as Farm Security, Self Subsistence Homesteads, etc. Everywhere people are longing to lead the simple, cooperative life of neighborly fair dealing. In China, in Latin America, in fact in nearly all areas not afflicted by totalitarian blight, experiments are being tried which would gladden the hearts of the prophets of old.

The democracy of the future will not only have its roots in the best of the sacred literature of the past but also in science. The science of genetics, for example, will, I am sure, overthrow Germanic racism and serve as one base for an enduring democracy. The geneticist of the future will, in my opinion, join the Lord in appreciating the possibilities of all the peoples of the earth. On the average, the children of the poor have just about the same potentialities as the children of the rich. In the same degree of latitude the people of one race have just about the same inborn ability as the people of another race. The differences in tradition, in religion, in education, and in food are tremendous. The group differences in inborn characteristics are far less.

All men are not born equal but if

a thousand children of one economic group are given the same training and care as a thousand children of another economic group, the results will not be greatly different. There will be feeble-minded in both groups and geniuses in both groups. And so I say that the ancient year of Jubilee which every fifty years freed the oppressed, was soundly conceived from both the gentile and democratic point of view.

WHENEVER we examine history we find that it is dangerous not to bring about economic democracy and it is almost as dangerous to do so. Revolutionaries almost always claim too much, and the results are disappointing. Sometimes they are disastrous. For example, according to Josephus, the Jewish nation in the year 70 A. D. came to an end because the poorer Jews felt they could right their economic wrongs by storming the archives and burning their mortgages. Anarchy resulted, and the Romans dispersed the Hebrew nation. Discontented debtors had much to do with creating the kingdom of David also with ending the Hebrew nation. In one case a constructive result was obtained, but in the other anarchy and destruction.

Neither in the Palestine of the judges, of the kings, of the exile, of the post-exile, or of Jesus, were conditions like those of today. In those days there were neither telephones nor automobiles nor corporations. The Jews of Jesus' time had no responsibility for governing their own nation. It is not surprising, therefore, that we should find so little in the Gospels about permeating the economic and political order with a sense of spiritual responsibility on behalf of the people. Ground under the heel of an alien race, the Jews of the time of Caesar Augustus could care for the ill-clad, ill-housed, and ill-nourished only on a very simple local basis. It would have been completely impractical to have thought about the problem except on a local basis. In brief, the problem of the general welfare was a local problem in Jesus' day. Today it is only partly a local problem, and the national and world problem cannot possibly be overlooked. Most of the readily quotable verses of the Bible, if we follow sound exegesis, apply most forcibly to local problems. Those religious people who steep themselves completely in Bible texts without regard to their inner meaning would

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be much happier, therefore, if all national and international problems could be returned to their local form.

In the time of the prophets the Jews had a much greater responsibility in international affairs than in the time of Jesus. We therefore find in the prophets somewhat more attention given to international problems. Jeremiah as he looked into the heart of nations was moved to prophesy. "Behold evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

* * *

Fundamentally, and in the long run, our fight is not against Nazism or Communism or any of the other dread psychic entities. These are merely manifestations of something evil which to some extent we have among us, even in the United States. As St. Paul puts it, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places."

Somehow it has always seemed to me that the final triumph of peace, democracy and justice was never more beautifully portrayed than by the prophet Micah in the following words:

"But in the last two days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war anymore. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; For the mouth of the Lord of Hosts hath spoken it. For all people will walk everyone in the name of his God and we will walk in the name of the Lord our God for ever and ever. In

that day, sayeth the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted."

The old and new testaments are completely interwoven with our democracy. The passage from Micah which I have just read visions a land populated by small men operating their own farms, men free to worship God in their own way. Compassion is had upon the poor and afflicted. Perhaps Micah was overcome by his vision. Perhaps he did not see accurately. Possibly he was impractical. And yet that vision will be an inspiration to a hundred generations as yet unborn. If the fire of that vision is kept alight the day will come when economists and state builders will give it bodily form. Then we shall have a practical economic democracy fitted to serve the Lord, because every individual citizen will have written in his heart the joy and understanding of the general welfare.

In conclusion I wish to say that the

Jewish tradition, the Christian tradition, the Democratic tradition and the American tradition are all one. It is right of course that both Jews and Christians should take pride in their respective heritage. But they should not allow this pride to shut themselves off one from another. The general welfare of American democracy calls us to big things. On us may depend the fulfillment of many a Biblical prophecy in the trying years ahead. To preserve our democracy we must realize that the dictators have definite designs on this hemisphere. Pan America must stand on guard against both the desperate and the ruthless. We must stand for peace in this hemisphere but to make sure of that peace we must be fully prepared. I know that the Jewish Education Association will do its part to see that the traditions of the past are made into the fruitful realities of the future in terms of a broad and alert Americanism. Our motto must be "Peace Through Preparedness."

THE LITTLE OLD CEMETERY ON THE BOWERY

(Continued from page 11)

The oldest decipherable inscription in the Cemetery is over the grave of Benjamin Bueno de Mesquita, interred in 1683. The translation-reads:

Beneath this stone is buried
He who was Benjamin de Mesquita
Died—and from this world was
taken
On the fourth of Heshvan.
His blessed soul
Here from the living separated.
Wait for thy God! who will revive
The dead of His people in mercy
To enjoy without end Eternity.

When in 1856, the New Bowery Cemetery was opened by authorities of the Common Council of the City of New York for the purpose of extending the Bowery to Franklin Sq., the Congregation Shearith Israel was compelled, upon the City's request, to remove 256 graves to its cemetery on Twenty-first Street, a little west of Sixth Avenue, which was purchased in 1829. Rev. Jacques J. Lyons, the revered *hazan* of the Congregation, superintended the removal and reinterment of 70 known bodies and 186 unknown. The remains were deposited in separate coffins, three of which were re-interred in the present burying ground of the congregation of Long Island. The graves, in many instances, are marked by tombstones

brought from the old cemetery when the Bowery was opened.

The list is too lengthy for publication. The oldest of them are as follows:

Abraham Haim de Lucina, died Menahem 26, 1669.

Sara, daughter of Saul Pardo, Sivan 19, 1690.

Mordecai, son of David Abendanon died Nissan 21, 1690.

Bianca, daughter of Isaac Henriques Granana, died Iyar 1, 1690.

Joseph, son of Saul Pardo, Nissan 29, 1690.

Bilhah, daughter of Isaac and Rachel Marquis, died Tebet 3, 1697.

Elihau Ilhores, died Ab 3, 1699.

Sara, wife of Isaac Henriques Granana, Adar 28, 1708.

Sarah Bueno de Mesquita, October 24, 1708.

Ischak Piñhas, 1710.

Sara Rodriguez Riveria, Elul 2, 1727.

A PROGRAM FOR YOUTH

(Continued from page 12)

are very broad generalizations. Almost everybody here knows the concrete examples that I could give if I had time. I wish to feel that you recognize completely the necessity of somehow or other squaring the cir-

DISGUISED NAZI AGENTS IN NEW YORK

INVESTIGATIONS made by the Joint Boycott Council of the American Jewish Congress and the Jewish Labor Committee have disclosed that thousands of packages allegedly containing food but suspected of containing other materials are being shipped monthly from this country to Germany. The Council says that millions of dollars worth of business has been solicited in food packages for Germany by firms pretending to be independent but actually intimately connected with the German Consulate in New York and other official German agencies. The two major companies engaged in this activity are Mitropa, Inc. and Fortra, Inc., of this city, which have been traced to the German Consulate.—L. L.

The Hebrew Sheltering and Immigrant Aid Society (Hias) has undertaken a special emergency campaign for a "Rescue through Emigration" activity. The sum of \$1,000,000 is being sought to utilize immigration possibilities in Central and South America.—L. L.

cle, that is, preserving freedom, while at the same time not allowing the imposition of discipline, but voluntarily accepting sufficient quality and quantity of discipline as will be necessary to preserve that very freedom and individualism. One of these days some philosopher will write a brochure on the subject.

In the meantime, I think I will have discharged my duty if I ask the incoming president to stand for a moment and not as a matter of oath, not as a matter of swearing, but as a matter of an obligation of the spirit, as a matter of a self-imposed duty and discipline, to say that he, too, feels that the Young People's League of the Synagogues of America will find their proper function and find, if you will, their proper excuse for being, if and when they realize that we, in this coming generation, must somehow or other bridge the gap between the ancient tradition of Israel, valuable as it was, and the necessities of living in a modern, confused, chaotic, broken, struggling, hypothetical and experimental period.

INSPIRED IMMIGRANT

(Continued from page 6)

to those who knew him best. For twenty years he was the general manager of the largest foreign language newspaper in the United States. Through all that time he interpreted events and social trends in such a way as to build a growing appreciation of our habits and institutions among men and women whose provincial life gave them little opportunity to see America steadily and to see it whole. Meanwhile, his unblemished integrity and strength of mind won him a unique place among the leaders of the city, so that it was natural that he was himself called to a place of leadership in its political life when the opportunity came.

Whenever I think of our great metropolis with its swarming mixtures of every people and race, I remember two immigrants with deep gratitude, for they personify the shining gifts that our citizens have brought to us. One of them is Jacob Riis, born in Denmark, but later a friend of Theodore Roosevelt and a brilliant champion of justice in political life. The other is our hero of tonight. Born in Poland, he too became a truly great citizen, and so I name as our unsung American, B. Charney Vladeck, lover of liberty and friend of the people.

Within a year of taking office in the City Council he died. Hundreds of thousands of men and women lined the streets of the East Side on the day of his funeral. The auditorium in which the service was held was packed with mourners, among them the Governor, a United States Senator, the Mayor, and many other leaders of all faiths and backgrounds. On that same day, newspapers in Warsaw, Rio de Janeiro and many other cities of the old world and the new were lined in black to mark his passing. And his city has named for him one of its housing projects, for in the elimination of bad living conditions he was an acknowledged and valiant expert.

The career of a man like this brings home to me one superb strength in the democratic way of life. It gives all sorts of talents their chance.

Here was a man born in humble circumstances and belonging to a people who were despised in his homeland. In the conditions prevailing there he was not allowed to express himself. All the opportunities and political

power were in the hands of a select group. He was shut out. Yet he had extraordinary gifts, gifts that cried to be put to work to serve people. Instead of allowing him to rise to the natural leadership that his talents justified, the tyrant suppressed him. Who suffered? In the widest sense, the country of Russia itself suffered. It was a poorer and weaker land because Vladeck was prevented from rising to his own level in its life.

Democracy does its work in a wiser way. It does not say that leadership is restricted to this group or to that. It has no special class of governors. It asserts that every person in it shall have the chance to take whatever place his talents can justify his taking. Thus it never lacks for leadership because it draws on the whole reservoir of all the lives of all its people. Even a poor immigrant coming down the gang plank with nothing but an empty basket on his arm can climb to an honored and trusted place if he can prove his loyalty and display his talents. In an autocracy, the leaders of a nation have to be drawn from one family. In an aristocracy, from a limited number of families. But in a democracy they come from any family. Wherever talent appears it can be used.

Just see how sensible this is. Suppose I were to ask you where I should now go to find the leader of America twenty years from now. You would have to say that you cannot tell me. No one of us can guess whether he or she will appear from the families of the rich or of the poor. We simply do not know. He may be a person of the East or of the West, of the North or of the South. There is no possible way for us to tell. The only thing we can say is that when we need that leader he will appear, for in the multitudes of our people there is somewhere the gift for every task.

The other side of this assertion is this. Because we cannot foretell where the individual is upon whom we may have to depend in some future day, the part of wisdom for us now is to make sure that every boy and girl in our whole land has a full opportunity to develop his or her talents to the utmost. The best insurance we have against bankruptcy of leadership is to keep the doors of opportunity open to every last citizen of our land. Human nature is so full

of surprises that we cannot prophesy from what unlikely places a genius may emerge. If I knew of no other argument for the ultimate triumph of democracy than this, I would still assert that democracy is the most powerful pattern for the organization of society that we have yet found as long as it gives every last individual a chance to discover and develop all the talents that he has.

In the presence of this concept, all the pretense of the divine right of kings, all the pompousness of aristocracy, all the silly madness of racial superiority fade into petty absurdities. Men are men, and to some men is given the special gift. The wise society is that one which gives all men such freedom that every man can bring his best gift to the common life. The nation that exiled Vladeck impoverished itself. We took him in, and we are the richer for the gifts that he devoted to his beloved America.

THE AMERICAN PRESS

(Continued from page 7)

the most powerful weapon for the spread of Jewish power is the press. As money serves the material so does the press serve the cultural means for enslaving the nations. Because whoever is able to read handles a newspaper, and a few of the greater publications, such as the *Times* of London, have a circulation of over one million. But . . . equally potent are the International News Services in the image of the Jew-founded Telegraph Bureaus such as Wolff, L. U., Reuter, et al, with their International news connections."

The London Times, of course, is not owned by a Jew, now and never has been owned by a Jew in the 200 years or so of its existence. Neither are the Northcliffes, the Rothermeres, or the Beaverbrooks Jews, and they control the bulk of the British press. De Reuter was a pure-bred German "Aryan," and a good Catholic in the bargain.

ON certain walls in Vienna, it is said, appeared the inscription: "Out with the Jews." The following day an added line was found, "In with the Nazis." The authorities apparently did not appreciate the second inscription for they hastily had troops remove it. The walls on which the lines had been written surround a cemetery.

—L. L.

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